/186 cont./

13| Apparently there are Karajá living outside of the river valley. The first German Xingu-expedition, on the lower Xingu in the regions of the Yuruna, everywhere came across traces of struggles
171 with alien Indians who were called Karajá by the Yuruna. The
[126] objects brought back that the Yuruna designated as coming from the Karajá, which are in the Museum für Völkerkunde in Berlin, reveal a culture reminiscent of that of the Karajá and that of the Kayapó (1). Thus, they might well have belonged to a splintered-off

1. The clubs, Nos. 1596 and 1597, have handles similar to those of the Sambioá clubs and oars (3979, e, d). Club 1597 is again similar to the one brought back by Herrmann Meyer from the Kayapó of the Paranayuba (4466), but, on the other hand, completely different from my Kayapó and Karajá clubs, whose handles are identical with those of the Savajé and others of the Sambioá (3983). The diadem, 1595, is identical with a Karajá diadem brought back by Ehrenreich, as well as two of my Kayapó diadems. The arrow, 1598, is like the Ehrenreich Karajá arrows. -- The numbers of the objects refer to the Berlin catalogue.

Karajá tribe, whose culture, altered by its sojourn among
10| Kayapó tribes, became similar to that of the Kayapó. The tribe of the Karajá proper did not, according to my investigations,
●173 know anything about any fellow tribesmen on the Xingu. It
[115] was only below Santa Maria that I learned from a Brazilian settler, who seemed to be acquainted with conditions among the Sambioá, that the branching off of the Xingu Karajá is explained by them in the following way: A Sambioá chief (Roca?: cf. Coudreau, p. 123) kidnapped a white woman; his son fell in love with her and wanted to take her away from his father. There was a fight in which the father proved to be the weaker, so he was obliged to depart with his followers, he turned westward toward the Xingu. How much of this story is credible we do not know as yet.

/186 cont./

173 [101] At any rate, it shows that the Xingu Karajá are brought into closer relationship with the Šambioá than with the Karajá; in view of the geographical conditions and the above statements about the club handles, probably an acceptable opinion.

171 [126] [101] In the source region of the Xingu, the second German Xingu-expedition heard about an Arumá tribe. Objects from this tribe, which were acquired among other tribes, show the same middle position between Karajá and Kayapó culture (2). They therefore

2. The four arrows, Berlin 3874 a-d, have, in part, been given new shafts with Bakairí /Bacairi/ feathering; the old shafts, however, show traces of a feathering which is very similar to that of the Karajá, and the points are the same, except for one of the Karajá arrows. The grooved front end of a club (Berlin 2990) could have come from the Karajá or from the Kayapó.

belong to the same ethnographic /187/ province as the Karajá. Now Meyer (1) calls the Arumá Caribs (Bakairí-Apiaká

[113] 1. Cf. Meyer, Zeitschrift f. Ethnol., Berlin, Vol. 30, 1898, p. 258.

173 /Bacairi-Apiaca/). Perhaps the cultural change in the direction of the Bakairí goes back to the influence of the Šavajé. According to statements of the Karajá, the Šavajé split up about 20-30 years ago at the place called Barreira de Santa Izabel Velha; one part continued to live on Bananal, the other moved west across the Araguaya and has since then disappeared. Perhaps this part of the Šavajé went southwest to the Xingu and affected the cultures there in the manner indicated.

101 Of the above-named three tribes, I studied the Šavajé briefly, the Karajá during a lengthy stay.

/191 cont./

195 The first village on an island opposite Chicas (probably identical
361 with Schischá) with two houses, the /192/ second village on a sandbank opposite São José with four houses, another village on the mouth of the Rio Crixá under the chief Pedro Manco.

The accounts of Coudreau in 1896/97 for the south horde, about whom he reports only information given to him, are even more inexact than for the north horde. He mentions two villages [162] for the rainy season: one near São José with eleven houses and 60 inhabitants, the other near Schischá with 17 houses and 40 [221] inhabitants. The large number of houses and inhabitants shows how the Indians gather together in a few larger villages during the rainy season. This shows, however, that the south horde was already strengthened.

361 In 1908 I myself found the first village near Leopoldina, the [162] second near Schischá, the third above, the fourth in São José (a house occupied by Indians), the fifth on the Lago de Café, the sixth above, the seventh below the mouth of the Rio Crixá, the eighth on the Lago de Luiz Alves: altogether, 19 houses and 148 inhabitants.

● 173 According to stories of the Indians of the south horde, the
169 first Karajá here, those of São José, were supposed to have come
[622] from the north. The first chief who immigrated here was mãnẽkõkõ. He found the land uninhabited. When he died, the Indians continued to live here under another chief, Xavier. Among his people there was kũlĩ, the chief of village 3. kũlĩ seems to be about 60 years old. I do not know whether he was born here. At any rate, the immigration took place before his time, in other words, in about the first half of the nineteenth century. According to [361] the Indians, šišá consisted of one hut 20-30 years ago; later several Indians from the north moved in. The village near Leopoldina is said to have been founded about five years ago; the people formerly lived in šãndžiábẽ (on the Rio das Mortes, or the Barreira de Izabel Velha, or near Izabel do Morro).